A U M

Failure is the foundation of success, and the means by which it is achieved. Success is the lurking place of failure; but who can tell when the turning-point will come?
—LAO TZE.

THEOSOPHY

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THE ONLY PERFECTION

A TRUE philosopher is one who, like the sage described by Krishna in the second discourse of *The Bhagavad-Gita,* regards all the circumstances of his life with perfect contentment, who longs for nothing and yet is ceaselessly striving. Such an attitude of mind is possible only to one who has perceived through his heart its ultimate desirability, and from this ground has proceeded to a recognition of its rational necessity.

Complete realization of this position constitutes perfection, in the only sense that perfection is possible. Thus the potentialities of perfection are, in fact, the inherent nature of every human being. The transformation of this latent perfection into a conscious basis of action, here and now, results from the perception, first—of the absolute unity of all life, and second—of the timelessness of the spiritual self.

The evidences of these truths are transcendental in origin; they are, philosophers would say, "immediately given" in the fact of Consciousness. Man's fundamental identity with the whole universe is seen in the power of mutual perception and interaction, and by the law of cause and effect. Our inability to conceive of beginnings and endings, for ourselves or anything else, is the highest demonstration of the eternality of soul.

These ideas are as evident to the humble and unlearned as to the erudite. They do not depend upon "experience," yet form the basic philosophical conceptions through which alone experience may be understood. They are the fundamental principles taught by the philosophy of Theosophy, of the One Reality which is the only End and the only Perfection, of which Krishna declared:

> It is the light of all lights, and is declared to be beyond all darkness; and it is wisdom itself, the object of wisdom, and that which is to be obtained by wisdom; in the hearts of all it ever presideth.

GREAT THEOSOPHISTS

Jacob Boehme

JACOB BOEHME was born in the little village of Alt Seidenburg, near Goerlitz, in 1575. Although his Theosophical co-workers, Giordano Bruno and Robert Fludd, incarnated in families of wealth and distinction, Boehme was the son of poor German peasants. It would be useless to speculate about the complications of Karma which led him into a life filled with such apparent obstacles. The point to be observed is that he turned his difficulties into opportunities for growth, and, as Mr. Judge says, "There can be no manner of doubt about his succeeding incarnation. As Krishna says in the *Bhagavad-Gita,* he has been or will shortly be 'born into a family of wise devotees,' and thence 'he will attain the highest walk.' "

It is quite evident that Jacob Boehme grasped the fundamental truths of the ancient Wisdom-Religion without being able to express them in a clear and lucid form. His Theosophical knowledge, however, did not come to him through books, for, although he learned to read and write, his education stopped at that point. This, however, did not keep the knowledge he had acquired in past lives from welling into his mind. Nor did it prevent the living Guardians of eternal Truth from aiding him and using him as their agent. H. P. B. calls him the "nursling of the Nirmanakayas."

His inner vision having opened at an early age, Jacob Boehme, like all probationers, had to pass through certain moral tests before he was allowed to use his occult powers. One day, while he was tending his father's cattle, he had a vision of a great vault filled with money, which he knew would be his for the taking. He interpreted the vision symbolically and determined then and there never to use his occult powers for selfish purposes. His second occult experience happened shortly afterward in the bootmaker's shop where he was working as an apprentice. A stranger entered the shop to buy a pair of shoes. As he left, he turned to the young boy and said, "Jacob, thou art small now; but thou wilt become a great man, and wilt cause much wonder in the world." He then warned the boy of the poverty, sorrow and persecution which awaited him, admonishing him to lead a pure and virtuous life and to remain true to his convictions. This strange experience made a profound impression upon Boehme's mind, and he began to practice charity, patience and resignation, fully aware that these virtues must be acquired before divine illumination could take place.

This attitude, firmly and consistently maintained, brought about his first "illumination," and for seven days he was in a state of "ecstacy." During those days much of the knowledge he had gained in former lives returned to him. He realized that duty, well-performed, is the highest form of Yoga, and began to apply his knowledge in the humble tasks of his every day life, becoming, as a result, an excellent shoemaker.. At the age of nineteen his apprenticeship ended, and he became a journeyman shoemaker. When he was twenty-one he married a simple peasant girl, and from their union four sons were born, each of whom followed his father's profession.

Boehme's second "illumination" occurred when he was twenty-five—in that fatal year of 1600 when Giordano Bruno was burned at the stake. On this occasion "Nature opened wide the portals of her secret chambers and laid bare before his gaze the treasures hidden in the very depths of her pure virgin bosom." Describing this experience, Boehme says,

> No words can express the great joy and triumph which I then experienced. Neither can I compare this gladness to anything except to a state in which life is born in the midst of death. While in that state, my spirit immediately saw *through* everything, and recognized God in everything, even in the herbs and grasses. (*Aurora,* xix:4.)

The knowledge which came to him in this second vision was incorporated in one of his most illuminating books, *Signatura Rerum,* or *The Signature of Things.* In this book he repeated the Paracelsian theory that the inner qualities and properties of all things are displayed in their outer forms, just as the character of a man shows itself in his facial expression. He advised all men to study Nature with this in mind, assuring them that "the greatest understanding lies in the signatures, wherein man may not only learn to know himself, but also the essence of all essences."

Boehme's third "illumination" occurred ten years later, in his thirty-fifth year. In this vision all his former experiences were synthesized, and he recognized them as but different expressions of one underlying truth, the source of all religions, sciences and philosophies. This vision caused him to publish his *Aurora,* symbolically setting forth the fundamental ideas of Cosmogenesis which are given in the first volume of *The Secret Doctrine.* He described the Great First Cause as a Trinity of will, intelligence and action, thus paralleling the Eastern teaching of the three emanations of Brahm. How could this poor, uneducated German shoemaker have known

about these things unless he were an Initiate, or under the supervision of the Nirmanakayas? In his *Three Principles,* which followed, he says that by the activity of the Will-fire at the center, the eternal consciousness of the latter was reflected in Space as in a mirror, and from this activity Light and Life were born. He then describes how (by the action radiating from the center into the element of matter, and the subsequent reaction from the periphery to the center) rotation was caused, and how the world of forms came into existence and fell into material density. In this book Boehme also gave out the sevenfold classification of principles familiar to all Theosophists.

The publication of *Aurora* resulted in Boehme's first public condemnation. A copy of the manuscript fell into the hands of the head parson of Goerlitz. Too ignorant to understand the depths of Boehme's philosophy and too vain to admit that an ignorant shoemaker might possibly possess knowledge which a Christian minister was unable to grasp, this priest denounced Boehme from the pulpit and accused him of heresy. Boehme was banished from the city, but on the following day was recalled, forced to turn over his manuscript to the City Council, and ordered to refrain from further literary work. He obeyed, and for the next seven years confined himself entirely to his trade. But at the end of that time he returned to his writing and about a year before his death some of his devotional works were published under the title, *The Way of Christ.*

The parson of Goerlitz, however, had not forgotten his grudge, and published an insulting and calumnious attack against Boehme. This time Boehme sent a written defense of his teachings to the City Council. He was again banished, and though finding refuge in the home of a friendly physician of Dresden, by this time his health was seriously impaired and he died in Dresden on November 17, 1624. The persecutions against Boehme continued after his death, the parson of Goerlitz objecting to the burial of the body in the village churchyard. Even when one of Boehme's influential friends secured the right of interment, Christian enemies took their revenge by removing a cross, covered with occult symbols, which some of Boehme's admirers had placed upon his grave. Sixty years later George Gichtel, who republished some of Boehme's works, was thrown into prison, and Querinus Kuhlmann, one of Boehme's devoted followers, was burned at the stake.

The message of Jacob Boehme was addressed to all men, irrespective of their race, color or creed. In his books he inserted the picture of an angel blowing a trumpet, from which issued the

words: "To all Christians, Jews, Turks and Heathens, to all the nations of the earth this trumpet sounds." Although born a Christian, Boehme interpreted the Christian Scriptures from the symbolical point of view, extracting from them precious pearls which had escaped the eyes of the priests. In his *Theoscopia,* written two years before his death, he boldly attacked the orthodox Christian concept of a God outside His own universe. "Has any one ever seen that God?" he questioned. "Can any one describe His dwelling place?" If there is no actual proof of the existence of such a God, why spend one's time listening to sermons about Him, or reading superficial descriptions of Him in the Scriptures? The only true understanding of God, he says,

> . . . must come from the *interior fountain* and enter the mind from the living Word of God within the soul. Unless this takes place, all teaching about divine things is useless and worthless. (*Theosophical Letters* xxxv:7.)

Jacob Boehme's God was a Universal Principle, not a Being, but rather the *potentiality* of Being. He did not consider It even as the First Cause, but declared that It preceded the First Cause, expressing Itself as the First Cause only at the beginning of a "New Day of Creation." He described It as the Essence, or Source, from which everything in the universe has emanated. It is

> Eternal Unity, having nothing before or after IT that could possibly endow IT with something or move IT. IT is without qualities, without beginning in time, within Itself only ONE. Requiring neither place nor locality for ITS dwelling, being at once outside of and within the world. Into ITS depths no mind can penetrate, neither can ITS greatness be expressed, for IT is Infinity Itself. (*Theosophical Questions* i:1.)

The first quality to arise in the Absolute (which Boehme calls *Groundlessness*) is Desire, or Will. In describing this purely Eastern teaching Boehme says,

> The Eternal Essence, being desirous of revealing Itself to Itself, had to conceive within Itself a Will or Desire. But as within Itself there was no object for Its Will or Desire, the seven states of eternal Nature had to be born from within. (*Threefold Life* iii:21.)

Passing from the realm of absolute negation, Boehme saw duality appear in the contrast of spirit and matter. He called these the positive and negative poles of Being, the *Yea* and the *Nay* of the *outspeaking* Supreme One, and said that their union produced eternal nature, or the *outspoken* Eternal One. Describing them in terms of Light and Darkness, Boehme declared that "between them

there is a link, so that neither of them could exist without the other." (*Threefold Life* ii: 86.)

Although spirit and matter are one and the same thing in their origin, as differentiations they begin their evolutionary process in contrary directions, Spirit falling gradually into matter, matter ascending gradually into its original spiritual condition. Both are inseparable, and yet ever separated, "and thus eternal nature becomes like a revolving wheel."

Jacob Boehme taught the Theosophical doctrine that the universe, arising from the unknown, evolves on seven planes, thus giving everything in the universe a septenary constitution. As his devoted follower, the Marquis de St. Martin says,

> Jacob Boehme took for granted the existence of a universal Principle. He was persuaded that everything is connected in the immense chain of truths, and that the Eternal Nature reposes on seven principles or bases, and that these seven bases exist in eternal nature.

Theosophical students, even at the present day, are frequently confused by the word "principle." Many regard the seven principles in man as seven bodies made of different degrees of substance, despite the fact that H. P. B. declared that they could not be conceived as existing in time or space—meaning doubtless *our* time and space. In reality, a principle is a basis for thought and action in connection with a specific plane of substance. To be conscious on any plane of being implies that one is acting in and with that principle in himself which corresponds to that particular plane of being. That was Jacob Boehme's teaching. He said that "a principle is where a form of life and motion begins, such as has not existed before." He sometimes described the seven principles as "tinctures," at other times calling them powers, forms, spiritual wheels, sources and fountains.

Each principle is derived from and exists within the One Supreme Principle, which Jacob Boehme described as Being, or the "thing itself." This Principle—called *Atma* in modern Theosophy—not only *corresponds* to the Absolute but is *identical with* the Absolute. The Real Man, therefore, is as beginningless and endless as the Absolute Itself.

At the beginning of a great day of evolution, the first great pair of opposites appears in Space, or the Absolute. They are Spirit and Matter, which in manifestation become consciousness and its modes, with matter and its differentiations. As a totality these are the principles of man and nature—six from the point of view of conscious-

ness, six from the point of view of matter. Jacob Boehme associated the highest of these six principles with *sound,* saying that "Sound is the intelligence wherein all the qualities recognize each other." The next principle is described as "light," which "penetrates hardness and enkindles love." From that is derived the principle which "commenceth all corporeal nature," and which produces in the moral nature that which corresponds to bones in the physical nature. Then comes the principle of "anguish," followed by the principles of "gall and bitterness" and "astringency." These divisions, although confusingly identified by strange names, are clear indication that Jacob Boehme well understood the nature of the principles, in spite of his difficult explanations.

Jacob Boehme recognized the occult threads connecting the seven principles in man with their corresponding principles in the Cosmos. "Each principle," he said, "is attracted by, knows and loves that which is like to its own self." As man is a perfect copy of the universe, everything can be found in man: God, Christ, all the angels and all the powers of hell. Hence there is no God outside of man to judge him, no outside Christ to save him, no outside devil to tempt him. Man himself must make his own choice between good and evil. Man's ultimate salvation, therefore, rests entirely upon himself.

The regeneration of man and the method by which it may be accomplished occupy a prominent place in all of Boehme's writings. Man, he says, is imprisoned by his lower nature, and can release himself only through his own free-will. Before he takes his first step upon the Path, certain temptations must be met and overcome. The first is where "the dragon of the soul turns its eyes in vanity toward the world, and shows to her the glory and beauty of the world, and derides her because she desires to become another creature." The second temptation is spiritual pride. The third comes when one is tempted to use one's occult powers for selfish purposes. When these three temptations have been overcome, then

> There is born within the earthly man of flesh a new spiritual man with divine perceptions and with a divine will, killing day by day the lust of the flesh and causing the inner spiritual world to become visible. (*Mysterium, Supplement* viii.)

The influence of Jacob Boehme continued long after his death. Schopenhauer was a follower of Boehme, although not fully comprehending him. Schopenhauer declared that "Schelling's works are almost nothing except a remodeling of Jacob Boehme's *Mysterium Magnum,* in which almost every sentence of Hegel's book is repre-

sented." The "unknown philosopher" of the eighteenth century, Louis Claude de Saint Martin, learned German in order to read Boehme. "I find in his works such a profundity and exaltation of thought," he wrote, "that I would consider it a waste of time to seek for such things in any other place." Even Sir Isaac Newton, whose great mind read easily between the lines and fathomed the spiritual thought of the seer, owed his discovery of the law of gravitation to Jacob Boehme, for whom the law of attraction and repulsion was the first law of nature.

THE SOURCE OF THEOSOPHY

The Secret Doctrine was the universally diffused religion of the ancient and prehistoric world. Proofs of its diffusion, authentic records of its history, a complete chain of documents, showing its character and presence in every land, together with the teachings of all its great adepts, exist to this day in the secret crypts of libraries belonging to the Occult Fraternity.

More than one great scholar has stated that there never was a religious founder, whether Aryan, Semitic or Turanian, who had *invented* a new religion, or revealed a new truth. These founders were all *transmitters,* not original teachers. They were the authors of new forms and interpretations, while the truths upon which the latter were based were as old as mankind. Selecting one or more of those grand verities—actualities visible only to the eye of the real Sage and Seer—out of the many orally revealed to man in the beginning, preserved and perpetuated in the *adyta* of the temples through initiation, during the MYSTERIES and by personal transmission—they revealed these truths to the masses. Thus every nation received in its turn some of the said truths, under the veil of its own local and special symbolism; which, as time went on, developed into a more or less philosophical cultus, a Pantheon in mythical disguise. Therefore is Confucius, a very ancient legislator in historical chronology, though a very modern Sage in the World's History, shown by Dr. Legge—who calls him "emphatically a *transmitter,* not a maker"—as saying: "I only hand on: I cannot create new things. I believe in the ancients and therefore I love them."

The writer loves them too, and therefore believes in the ancients, and the modern heirs of their Wisdom. And believing in both, she now transmits that which she has received and learnt herself to all those who will accept it. —H. P. BLAVATSKY.

MEN AND ANIMALS

TWO questions are recurrently asked, both by inquirers and by serious students. They usually take some such form as these: Was man ever an animal? Do animals ever become men? Conversely, many writers express or imply that this is the teaching of Theosophy. They point to various statements by H. P. Blavatsky or to those embodied in messages from her Masters as authority or testimony for the views indicated in the foregoing questions.

The whole philosophy of cosmogenesis and anthropogenesis, together with that of man and the other kingdoms in nature as presently existent, is bound up in this subject. The history of physical nature, which is to say, of our solar system, of the planetary "chains" with their various "globes," "moons," etc., represent one aspect of Theosophical philosophy. Another is presented in the consideration of the "Monads" of different classes whose respective natures constitute the "Elements," and whose varying combinations produce the "Elementals." This is the story of "spiritual" nature as the polar antithesis of the "physical." The two are, in Theosophy, dealt with as opposite *aspects* of nature, not as separate and distinct "realities." In Theosophy there is but One REALITY, which can be studied only in its dual manifestation. Whether we call that duality Spirit and Matter, as is the case in every religion, or Force and Matter as in the science of every age, neither does nor can exist apart from the other. There is no energy, no spirit, no motion imaginable without its corresponding basis or vehicle in, on, and through which action is possible. Looked at the other way, there is no matter absolutely inert, that is, devoid of motion and insusceptible to change. Hence, the one is as "substantial" as the other.

Bearing this in mind, one can grasp firmly the theosophical teaching that "spirit" is constantly descending, "matter" as constantly ascending. "Descending" from what? "Ascending" from what? From the highest to the lowest, from the lowest to the highest, *state* of manifested existence in one and the same LIFE. Thus, "Spirit is matter *on the seventh plane;* matter is Spirit—on the lowest point of its cyclic activity; and both—are MAYA."

This brings one to the consideration of the third aspect of cosmogenesis and anthropogenesis as taught by Theosophy: *Maya,* variously translated and interpreted as ignorance, misconception, illusion, delusion, etc. Maya is all these as manifestations, but in itself is, as H. P. B. affirms, "an element which enters into all finite

things." It is the presence and activity of this third factor which produces the aberrations in all nature as well as in man, and, concretely, in the Theosophical Movement as well as in all other human endeavors to understand self and nature. To put this factor in perspective is easy. To keep it there is the most difficult task in nature, constitutes "the ordeal of chelaship"—if one reminds himself that chelaship means simply discipleship.

Maya, in short, is the Mind *in nature*. Man is a Being who has, in the course of ages, acquired *a Mind of his own*. All other Beings are traveling the same route man has already traversed. The journey is one in Consciousness, and, like the development of the physical body, the development of the mental form is from the germ to the finished or perfected production. The Cycle of Being, however regarded, is from the germ through the "unbroken series of its manifestations," whether of descent or ascent, to its potential perfection in any and every form, spiritual, physical, mental, or any of the seven possible primary combinations of this Trinity in nature and in man. The trinity in nature is one and inseparable. The trinity in man is Self-conscious because in him the seven primary combinations of the Cycle of Being are partially in coadunition *and* consubstantiality, whereas in all other forms of Life there is coadunition without consubstantiality. They are what H. P. B. calls them, "psychic embryos"—with all the analogy conveys and implies. Thus, every such embryo represents a germ of Life in one or another of the continuous but ever-changing stages of mental gestation. This gives intelligible as well as intelligent validity to the statements in *The Secret Doctrine:*

> . . . each of these Beings either *was,* or prepares to become, a man, if not in the present, then in a past or a coming cycle (Manvantara). They are perfected, when not *incipient,* men; . . . every "Spirit" so-called is either a *disembodied or a future man.*

The Mind in man, then, whether as a Kingdom or as an Individual, is the as yet imperfect embodiment of all the "seven principles" or seven Elements of great nature, making of him the "Microcosm of the Macrocosm."

When one considers the proper significance of such terms as "principle" and "element," he will have no difficulty in perceiving that they refer and relate to the *basic* nature of all things, not to any of the past, present or future forms developed in any given Cycle of Being. For this reason, no doubt, H. P. B., although she is forced to employ our words in terms of our experience, over and

over again makes clear that she does so because of necessity, and constantly invests them with a meaning of her own. Moreover, she as constantly puts the student on guard in this respect as in others. Thus, in her discussion of the "Seven Creations," which fill the many volumes of the many Hindu *Puranas,* and which are to be found in every scripture of every land, as in every modern theory or system, she says that "Occult Philosophy . . . never uses the term 'creation,' nor even that of evolution, with regard to *primary* 'Creation'." Why not? Simply because it *is* primary, and therefore precedes and includes all developments "from the Indiscrete Principle" of which even the Seven Primary Elements or Principles or "forces" are merely "the *aspects* of the Causeless Force."

The real question, then, that continually confronts the student is not that of the philosophy, but of his understanding of it. Is he putting the human interpretation on her use of terms, or is he endeavoring to gain some insight through her eyes into the nature of his own maya? Is he traveling toward a clear apprehension of her basic ideas—or away from it? What do *we* understand by "man" and by "animal"? What does she?

In the self-inventory of our own minds which these questions bring home to us, we will perceive, in all probability, that although she and we are employing the same *words,* our understanding is *human,* hers is *divine*—or nothing. Our apprehension of nature, of creation and evolution, of self, is derived from our limited range of perception, from our mental heredity, education, environment—all admittedly imperfect. Hers is not, is the expression in our language of the Wisdom of Beings who have completed the vast Cycle in which even the best of men are but at "the midway point of evolution." We are victims of the ninth *Nidana—Namarupa,* the maya of "Name and Form." Are she and her Masters also victims of this maya? If so, why does she say: *"The form means nothing"*? And again: we have the maya that Self as imaged or silhouetted in our Mind is the real Being, that this present, passing "personality" is the "Man that was, that is, and will be." She knows the human Mind or Person as nothing but "the reassemblage of the *Panchaskandhas"*—the five-fold Maya in which the Soul is enveloped and enmeshed.

When we have grasped what *she* means when naming Man, or Animal, or any other *form of Life,* we will have found in ourselves the answer to our questions, for we shall have perceived the Presence of "the Enduring in the midst of unenduring things."

EDWARD BELLAMY

Philosopher of Social Reform

EDWARD BELLAMY, the American writer and social reformer, is best known to the world through his Utopian novel, *Looking Backward,* published in 1880, in which he proposed, in the guise of an imaginary romance set in the year 2000, numerous social and political reforms which would reduce to a minimum the causes tending to create and foster selfishness. The work achieved immediate popularity, more than 300,000 copies being sold within two years, and its prophecies of inventions which are now realities have served to maintain interest in the book to this day.

Theosophists are familiar with Bellamy's practical efforts for reform through the approving reference of H. P. B. to the Nationalist Movement in the Third Message to the American Theosophists (1890), and in *The Key to Theosophy,* where she states that the organization of society as depicted in *Looking Backward* "admirably represents the Theosophical idea of what should be the first great step towards the full realization of universal brotherhood." (p. 44, orig. ed.) Lest Bellamy's use of the term "Nationalism" be confused with its present connotation of national selfishness and imperialistic greed, it should be noted that his ideas were rather of communistic tendency. His movement was, in the eyes of H. P. B., "an application of Theosophy." She immediately added, however: "But remember, all of you, that if Nationalism is an application of Theosophy it is the latter which must ever stand first in your sight." Again, lest it be supposed that in this approval H. P. B. gave countenance to the philosophy of destruction which present-day Communists have adopted in the theory of revolution and class war formulated by Marx and Engels, another of her statements should be considered:

> Unconcerned about politics; hostile to the insane dreams of Socialism and of Communism, which it abhors—as both are but disguised conspiracies of brutal force and sluggishness against honest labor; the Society cares but little about the outward human management of the material world. The whole of its aspirations are directed towards the occult truths of the visible and invisible worlds. Whether the physical man be under the

> rule of an empire or a republic, concerns only the man of matter. His body may be enslaved; as to his soul, he has the right to give to his rulers the proud answer of Socrates to his Judges. They have no sway over the *inner man.* (THEOSOPHY II, 459-60.)

The difference, then, between the socialism of Bellamy and that of the Marxists—or the particular difference which is vital to Theosophists—lies in the *means* proposed for the achievement of the ideal of universal equality and fraternity. It was the real *brotherhood* in Bellamy that won H. P. B.'s approbation. Socialism is not of necessity materialistic. The virtually complete failure of Marxist socialism to give serious consideration to the problems and phenomena of psychology is perhaps the gravest logical defect of Communism—as a system. Any solution of social evils which pretends to be a universal panacea *must* adequately account for this vast range of human experience, the enigmas of which Marx ignored altogether. For this reason his system achieves a superficial appearance of consistency.

Bellamy, on the other hand, was a profound student of human nature. His fanciful story, "To Whom This May Come," which was published in *Harper's Monthly* for February, 1889, reveals a deep insight into the real nature of the human being, indicating the sort of philosophical foundation on which his socialistic idealism rested. On several occasions Bellamy's stories in the leading periodicals of the time were commented upon by *The Path,* and in March, 1889, high praise was accorded this strange account of the race of "mind-readers." Bellamy, says the *Path* writer, "has simply allegorized a great truth." Further—

> It is, in reality, a chapter of pure Occultism in the guise of a story. It seems like a prophecy of the condition that humanity shall attain in some of the more exalted races to be evolved on our planet at some time in the distant future. Mr. Bellamy has a remarkable faculty—which is that of the scientific thinker in the highest sense; the man who beholds things in the light of imagination held in control by law—of supposing a certain condition of existence, either physical, psychical or spiritual, and then depicting life as it must necessarily be under such conditions. (*The Path* III, 385.)

Students to whom *The Path* is accessible would do well to read this notice in full. We now print "To Whom This May Come" in two instalments, the first of which follows.

TO WHOM THIS MAY COME

By Edward Bellamy

IT is now about a year since I took passage at Calcutta in the ship *Adelaide* for New York. We had baffling weather till New Amsterdam Island was sighted, where we took a new point of departure. Three days later a terrible gale struck us. Four days we flew before it, whither, no one knew, for neither sun, moon, nor stars were at any time visible, and we could take no observation. Toward midnight of the fourth day the glare of lightning revealed the *Adelaide* in a hopeless position, close in upon a low-lying shore, and driving straight toward it. All around and astern far out to sea was such a maze of rocks and shoals that it was a miracle we had come so far. Presently the ship struck, and almost instantly went to pieces, so great was the violence of the sea. I gave myself up for lost, and was indeed already past the worst of drowning when I was recalled to consciousness by being thrown with a tremendous shock upon the beach. I had just strength enough to drag myself above the reach of the waves, and then I fell down and knew no more.

When I awoke, the storm was over. The sun, already half-way up the sky, had dried my clothing and renewed the vigor of my bruised and aching limbs. On sea or shore I saw no vestige of my ship or my companions, of whom I appeared the sole survivor. I was not, however, alone. A group of persons, apparently the inhabitants of the country, stood near, observing me with looks of friendliness which at once freed me from apprehension as to my treatment at their hands. They were a white and handsome people, evidently of a high order of civilization, though I recognized in them the traits of no race with which I was familiar.

Seeing that it was evidently their idea of etiquette to leave it to strangers to open conversation, I addressed them in English, but failed to elicit any response beyond deprecating smiles. I then accosted them successively in the French, German, Italian, Spanish, Dutch, and Portuguese tongues, but with no better results. I began to be very much puzzled as to what could possibly be the nationality of a white and evidently civilized race to which no one of the tongues of the great seafaring nations was intelligible. The oddest thing of all was the unbroken silence with which they contemplated

my efforts to open communication with them. It was as if they were agreed not to give me a clew to their language by even a whisper, for while they regarded one another with looks of smiling intelligence, they did not once open their lips. But if this behavior suggested that they were amusing themselves at my expense, that presumption was negatived by unmistakable friendliness and sympathy which their whole bearing expressed.

A most extraordinary conjecture occurred to me. Could it be that these strange people were dumb? Such a freak of nature as an entire race thus afflicted had never been heard of, but who could say what wonders the unexplored vasts of the Great Southern Ocean might thus far have hid from human ken? Now among the scraps of useless information which lumbered my mind was an acquaintance with the deaf-and-dumb alphabet, and forthwith I began to spell out with my fingers some of the phrases I had already uttered to so little effect. My resort to the sign language overcame the last remnant of gravity in the already profusely smiling group. The small boys now rolled on the ground in convulsions of mirth, while the grave and reverend seniors, who had hitherto kept them in check, were fain momentarily to avert their faces, and I could see their bodies shaking with laughter. The greatest clown in the world never received a more flattering tribute to his powers to amuse than had been called forth by mine to make myself understood. Naturally, however, I was not flattered, but, on the contrary, entirely discomfited. Angry I could not well be, for the deprecating manner in which all, excepting of course the boys, yielded to their perception of the ridiculous, and the distress they showed at their failure in self-control, made me seem the aggressor. It was as if they were very sorry for me, and ready to put themselves wholly at my service if I would only refrain from reducing them to a state of disability by being so exquisitely absurd. Certainly this evidently amiable race had a very embarrassing way of receiving strangers.

Just at this moment, when my bewilderment was fast verging on exasperation, relief came. The circle opened, and a little elderly man, who had evidently come in haste, confronted me, and bowing very politely, addressed me in English. His voice was the most pitiable abortion of a voice I had ever heard. While having all the defects in articulation of a child's who is just beginning to talk, it was not even a child's in strength of tone, being in fact a mere alternation of squeaks and whispers inaudible a rod away. With some difficulty I was, however, able to follow him pretty nearly.

"As the official interpreter," he said, "I extend you a cordial welcome to these islands. I was sent for as soon as you were discovered, but being at some distance, I was unable to arrive until this moment. I regret this, as my presence would have saved you embarrassment. My countrymen desire me to intercede with you to pardon the wholly involuntary and uncontrollable mirth provoked by your attempts to communicate with them. You see, they understood you perfectly well, but could not answer you."

"Merciful heavens!" I exclaimed, horrified to find my surmise correct; "can it be that they are all thus afflicted? Is it possible that you are the only man among them who has the power of speech?"

Again it appeared that, quite unintentionally, I had said something excruciatingly funny, for at my speech there arose a sound of gentle laughter from the group, now augmented to quite an assemblage, which drowned the plashing of the waves on the beach at our feet. Even the interpreter smiled.

"Do they think it so amusing to be dumb?" I asked.

"They find it very amusing," replied the interpreter, "that their inability to speak should be regarded by any one as an affliction, for it is by the voluntary disuse of the organs of articulation that they have lost the power of speech, and as a consequence the ability even to understand speech."

"But," said I, somewhat puzzled by this statement, "didn't you just tell me that they understood me, though they could not reply, and are they not laughing now at what I just said?"

"It is you they understood, not your words," answered the interpreter. "Our speech now is gibberish to them, as unintelligible in itself as the growling of animals; but they know what we are saying because they know our thoughts. You must know that these are the islands of the mind-readers."

Such were the circumstances of my introduction to this extraordinary people. The official interpreter being charged by virtue of his office with the first entertainment of shipwrecked members of the talking nations, I became his guest, and passed a number of days under his roof before going out to any considerable extent among the people. My first impression had been the somewhat oppressive one that the power to read the thoughts of others could only be possessed by beings of a superior order to man. It was the first effort of the interpreter to disabuse me of this notion. It appeared from his account that the experience of the mind-readers was a case simply of a slight acceleration from special causes of the

course of universal human evolution, which in time was destined to lead to the disuse of speech and the substitution of direct mental vision on the part of all races. This rapid evolution of these islanders was accounted for by their peculiar origin and circumstances.

Some three centuries before Christ, one of the Parthian kings of Persia, of the dynasty of the Arsacidae, undertook a persecution of the soothsayers and magicians in his realms. These people were credited with supernatural powers by popular prejudice, but in fact were merely persons of especial gifts in the way of hypnotizing, mind-reading, thought-transference, and such arts, which they exercised for their own gain.

Too much in awe of the soothsayers to do them outright violence, the king resolved to banish them, and to this end put them, with their families, on ships and sent them to Ceylon. When, however, the fleet was in the neighborhood of that island, a great storm scattered it, and one of the ships, after being driven for many days before the tempest, was wrecked upon one of an archipelago of uninhabited islands far to the south where the survivors settled. Naturally the posterity of parents possessed of such peculiar gifts had developed extraordinary psychical powers.

Having set before them the end of evolving a new and advanced order of humanity, they had aided the development of these powers by a rigid system of stirpiculture. The result was that after a few centuries mind-reading became so general that language fell into disuse as a means of communicating ideas. For many generations the power of speech still remained voluntary, but gradually the vocal organs had become atrophied, and for several hundred years the power of articulation had been wholly lost. Infants for a few month after birth did, indeed, still emit inarticulate cries, but at an age when in less advanced races these cries began to be articulate, the children of the mind-readers developed the power of direct mental vision, and ceased to attempt to use the voice.

The fact that the existence of the mind-readers had never been found out by the rest of the world was explained by two considerations. In the first place, the group of islands was small, and occupied a corner of the Indian Ocean quite out of the ordinary track of ships. In the second place, the approach to the islands was rendered so desperately perilous by terrible currents and the maze of outlying rocks and shoals that it was next to impossible for any ship to touch their shores save as a wreck. No ship at least had ever done so in the two thousand years since the mind-readers' own arrival, and the *Adelaide* had made the one hundred and twenty-third such wreck.

Apart from motives of humanity, the mind-readers made strenuous efforts to rescue shipwrecked persons, for from them alone through the interpreters could they obtain information of the outside world. Little enough this proved when, as often happened, the sole survivor of a shipwreck was some ignorant sailor, who had no news to communicate beyond the latest varieties of forecastle blasphemy. My hosts gratefully assured me that as a person of some little education they considered me a veritable godsend. No less a task was mine than to relate to them the history of the world for the past two centuries, and often did I wish, for their sakes, that I had made a more exact study of it.

It is solely for the purpose of communicating with shipwrecked strangers of the talking nations that the office of the interpreters exists. When, as from time to time happens, a child is born with some powers of articulation, he is set apart and trained to talk in the interpreters' college. Of course the partial atrophy of the vocal organs, from which even the best interpreters suffer, renders many of the sounds of language impossible for them. None, for instance, can pronounce v, f, or s, and as to the sound represented by th, it is five generations since the last interpreter lived who could utter it. But for the occasional intermarriage of shipwrecked strangers with the islanders it is probable that the supply of interpreters would have long ere this quite failed.

I imagine that the very unpleasant sensations which followed the realization that I was among people who, while inscrutable to me, knew my very thought, were very much what any one would have experienced in the same case. They were very comparable to the panic which accidental nudity causes a person among races whose custom it is to conceal the figure with drapery. I wanted to run away and hide myself. If I analyzed my feeling, it did not seem to arise so much from the consciousness of any particularly heinous secrets, as from the knowledge of a swarm of fatuous, ill-natured, and unseemly thoughts and half-thoughts concerning those around me and concerning myself, which it was insufferable that any person should peruse in however benevolent a spirit. But while my chagrin and distress on this account were at first intense, they were also very short-lived, for almost immediately I discovered that the very knowledge that my mind was overlooked by others operated to check thoughts that might be painful to them, and that, too, without more effort of the will than a kindly person exerts to check the utterance of disagreeable remarks. As a very few lessons in the elements of courtesy cures a decent person of inconsiderate speak-

ing, so a brief experience among the mind-readers went far in my case to check inconsiderate thinking. It must not be supposed, however, that courtesy among the mind-readers prevents them from thinking pointedly and freely concerning one another upon serious occasions, any more than the finest courtesy among the talking races restrains them from speaking to one another with entire plainness when it is desirable to do so. Indeed, among the mind-readers, politeness never can extend to the point of insincerity, as among talking nations, seeing that it is always one another's real and inmost thought that they read. I may fitly mention here, though it was not till later that I fully understood why it must necessarily be so, that one need feel far less chagrin at the complete revelation of his weaknesses to a mind-reader than at the slightest betrayal of them to one of another race. For the very reason that the mind-reader reads all your thoughts, particular thoughts are judged with reference to the general tenor of thought. Your characteristic and habitual frame of mind is what he takes account of. No one need fear being misjudged by a mind-reader on account of the sentiments or emotions which are not representative of the real character or general attitude. Justice may indeed be said to be a necessary consequence of mind-reading.

(To be concluded)

The Path

Genuine philanthropy puts the individual *en rapport* with the *Divine Spirit* and thus gives him the eternal life. The Divine Spirit being all-pervading, those who put themselves *en rapport* with it, necessarily put themselves *en rapport* with all other entities in the same *rapport*. Hence, the Mahatmas are necessarily in constant magnetic relation with those who succeed in extricating themselves from the lower animal nature. It is by this means that the Mahatmas must first be known. —*Teachings of the Master.*

WHAT OF PHENOMENA?

[Both The "Third Object" of the Parent theosophical society and the phenomena exhibited by H. P. Blavatsky to illustrate and exemplify her theorems of occult powers and forces were grossly misconceived by theologians, men of science, spiritualists, and the hoi polloi generally. But by none were they more misconceived than by Theosophists themselves. A revival of the psychic side of nature and of man is due and growing apace. This revival threatens to take in intensified form the old mistaken channels. The time seems therefore opportune to place before all interested what H. P. B. herself had to say on the subject, as originally made public in *Lucifer* for February, 1888. — Editors.]

To the Editors of LUCIFER:

"I avail myself of your invitation to correspondents, in order to ask a question.

"How is it that we hear nothing now of the signs and wonders with which Neo-theosophy was ushered in? Is the 'age of miracles' past in the Society?"

"Occult phenomena," is what our correspondent apparently refers to. They failed to produce the desired effect, but they were, in no sense of the word, "miracles." It was supposed that intelligent people, especially men of science, would, at least, have recognized the existence of a new and deeply interesting field of enquiry and research when they witnessed physical effects produced at will, for which they were not able to account. It was supposed that theologians would have welcomed the proof, of which they stand so sadly in need in these agnostic days, that the soul and the spirit are not mere creations of their fancy, due to ignorance of the physical constitution of man, but entities quite as real as the body, and much more important. These expectations were not realized. The phenomena were misunderstood and misrepresented, both as regards their nature and their purpose.

In the light which experience has now thrown upon the matter the explanation of this unfortunate circumstance is not far to seek. Neither science nor religion acknowledges the existence of the Occult, as the term is understood and employed in theosophy; in the sense, that is to say, of a super-material, but not super-natural, region, governed by law; nor do they recognize the existence of latent powers and possibilities in man. Any interference with the every-day routine of the material world is attributed, by religion, to the arbitrary will of a good or an evil autocrat, inhabiting a

supernatural region inaccessible to man, and subject to no law, either in his actions or constitution, and for a knowledge of whose ideas and wishes mortals are entirely dependent upon inspired communications delivered through an accredited messenger. The power of working so-called miracles has always been deemed the proper and sufficient credentials of a messenger from heaven, and the mental habit of regarding any occult power in that light is still so strong that any exercise of that power is supposed to be "miraculous," or to claim to be so. It is needless to say that this way of regarding extraordinary occurrences is in direct opposition to the scientific spirit of the age, nor is it the position practically occupied by the more intelligent portion of mankind at present. When people see wonders, nowadays, the sentiment excited in their minds is no longer veneration and awe, but curiosity.

It was in the hope of arousing and utilizing this spirit of curiosity that occult phenomena were shown. It was believed that this manipulation of forces of nature which lie below the surface—that surface of things which modern science scratches and pecks at so industriously and so proudly—would have led to enquiry into the nature and the laws of those forces, unknown to science, but perfectly known to occultism. That the phenomena did excite curiosity in the minds of those who witnessed them, is certainly true, but it was, unfortunately, for the most part of an idle kind. The greater number of the witnesses developed an insatiable appetite for phenomena for their own sake, without any thought of studying the philosophy or the science of whose truth and power the phenomena were merely trivial and, so to say, accidental illustrations. In but a few cases the curiosity which was awakened gave birth to the serious desire to study the philosophy and the science themselves and for their own sake.

Experience has taught the leaders of the movement that the vast majority of professing Christians are absolutely precluded by their mental condition and attitude—the result of centuries of superstitious teaching—from calmly examining the phenomena in their aspect of natural occurrences governed by law. The Roman Catholic Church, true to its traditions, excuses itself from the examination of any occult phenomena on the plea that they are necessarily the work of the Devil, whenever they occur outside of its own pale, since it has a lawful monopoly of the legitimate miracle business. The Protestant Church denies the personal intervention of the Evil One on the material plane; but, never having gone into the miracle business itself, it is apparently a little doubtful whether it would

know a *bona-fide* miracle if it saw one, but, being just as unable as its elder sister to conceive the extension of the reign of law beyond the limits of matter and force, as known to us in our present state of consciousness, it excuses itself from the study of occult phenomena on the plea that they lie within the province of science rather than of religion.

Now science has its miracles as well as the Church of Rome. But, as it is altogether dependent upon its instrument maker for the production of these miracles, and, as it claims to be in possession of the last known word in regard to the laws of nature, it was hardly to be expected that it would take very kindly to "miracles," in whose production apparatus has no part, and which claim to be instances of the operation of forces and laws of which it has no knowledge. Modern science, moreover, labours under disabilities with respect to the investigation of the Occult quite as embarrassing as those of Religion; for, while Religion cannot grasp the idea of natural law as applied to the supersensuous Universe, Science does not allow the existence of any supersensuous universe at all to which the reign of laws could be extended; nor can it conceive the possibility of any other state of consciousness than our present terrestrial one. It was, therefore, hardly to be expected that science would undertake the task it was called upon to perform with much earnestness and enthusiasm; and, indeed, it seems to have felt that it was not expected to treat the phenomena of occultism less cavalierly than it had treated divine miracles. So it calmly proceeded at once to pooh-pooh the phenomena; and, when obliged to express some kind of opinion, it did not hesitate, without examination, and on hearsay reports, to attribute them to fraudulent contrivances—wires, trap-doors and so forth.

It was bad enough for the leaders of the movement, when they endeavoured to call the attention of the world to the great and unknown field for scientific and religious enquiry which lies on the borderland between matter and spirit, to find themselves set down as agents of his Satanic Majesty, or as superior adepts in the charlatan line; but the unkindest cut of all, perhaps, came from a class of people whose own experiences, rightly understood, ought certainly to have taught them better: the occult phenomena were claimed by the Spiritualists as the work of their dear departed ones, but the leaders in Theosophy were declared to be somewhat less even than mediums in disguise.

Never were the phenomena presented in any other character than that of instance of a power *over perfectly natural though*

unrecognized forces, and incidentally over matter, possessed by certain individuals who have attained to a larger and higher knowledge of the Universe than has been reached by scientists and theologians, or can ever be reached by them, by the roads they are now respectively pursuing. Yet this power is latent in all men, and could, in time, be wielded by anyone who would cultivate the knowledge and conform to the conditions necessary for its development. Nevertheless, except in a few isolated and honourable instances, never was it received in any other character than as would-be miracles, or as works of the Devil, or as vulgar tricks, or as amusing gape-seed, or as the performances of those dangerous "spooks" that masquerade in séance rooms, and feed on the vital energies of mediums and sitters. And, from all sides, theosophy and theosophists were attacked with a rancour and bitterness, with an absolute disregard alike of fact and logic, and with malice, hatred and uncharitableness that would be utterly inconceivable, did not religious history teach us what mean and unreasoning animals ignorant men become when their cherished prejudices are touched; and did not the history of scientific research teach us, in its turn, how very like an ignorant man a learned man can behave, when the truth of his theories is called in question.

An occultist can produce phenomena, but he cannot supply the world with brains, nor with the intelligence and good faith necessary to understand and appreciate them. Therefore, it is hardly to be wondered at, that *word* came to abandon phenomena and let the ideas of Theosophy stand on their own intrinsic merits.

Who are the Theosophists?

It is easy to become a Theosophist. Any person of average intellectual capacities, and a leaning toward the meta-physical; of pure, unselfish life, who finds more joy in helping his neighbor than in receiving help himself; one who is ever ready to sacrifice his own pleasures for the sake of other people; and who loves Truth, Goodness and Wisdom for their own sake, not for the benefit they may confer—is a Theosophist. —H. P. Blavatsky.

YOUTH-COMPANIONS' FORUM

DO *not fancy that you can stand aside from the bad man or the foolish one, says* Light on the Path. *And yet we should avoid evil company. How are these admonitions to be reconciled?*

(*a*) Mr. Judge says in *Letters That Have Helped Me:*

> We live in one another, and our widely different deeds have often a common source. The occultist cannot go far on his way without realizing to what a great extent he is "his brother's keeper." *Our affinities are ourselves, in whatever ground they may live and ripen.*

We know that thoughts are living things which take root wherever the ground is ready to receive them. Hence, if we have evil or selfish thoughts—even though we expel them—they may go forth to strengthen the evil thoughts and acts of others. Not for a moment can we imagine ourselves above or separate from the bad or foolish man. We can only train our minds to have thoughts that will implant themselves on fairer ground. Even the bad man is helped in this way. There is no such thing as separateness, for not only are we all one in essence, but every thought and act affects others. But this is entirely different from having evil friends or seeking evil company. To recognize no separateness and to refrain from judging others does not mean to remain in or to seek evil company. To do this would be to take part, unconsciously, perhaps, in the bad actions which we countenance by our associations.

(*b*) These admonitions are to be reconciled by distinguishing between "standing aside" and "keeping company." Were one to desire to "stand aside" from anyone, good, bad or foolish, he would be attempting to thwart Nature's great law of Unity. We are used to considering everything in terms of separate, physical existence rather than from the point of view which recognizes primarily the *purpose* of life, and fail, therefore, to see that every being is intimately related with all the rest.

When one man keeps company with another, in the sense of friendship, there is a mutual exchange of thoughts and ideas between the two, and a psychic "osmosis" also. We are giving out and absorbing ideas and feelings all the time. When we are among friends we open ourselves much more to their influences, good or bad.

So let us try to regard the good, bad and foolish man from a brotherly point of view, and help all by maintaining high thoughts,

by setting an example with our actions, at the same time being careful to lay ourselves open only to the good man's influences.

(*c*) When I try to stand aside from the evil man, I am attempting to do the impossible, and the result may be a stronger tie between me and evil. If the wicked man comes across my path naturally, that is, without my seeking him, then he is there because of some Karmic connection, some old act of mine, and my attempt to stand aside is like straining against a noose which only tightens more the harder I pull away. There is no contradiction between the admonition to avoid evil company and the injunction not to stand aside from evil people, once we get the idea of doing always our natural duty, and never with a feeling of self-righteousness. When we have the impulse to "avoid," it is well to consider that the erroneous or foolish conduct of the man we are judging may have derived suggestions from *our* psychic nature as much as from his own. Moral and other kinds of contagion are transmitted by that subtle psychic medium, the astral light.

The Light on the Path does not imply a going forth to seek out the foolish, or to try to become a missionary exclusively among the wicked. It intends us to consider the fact that we can not be guided by our likes and distrusts. Have we not all had the experience of having trusted someone who later tricked us, and of having learned to like someone whom on first meeting we disliked? From it we may learn not to dwell on our feelings of suspicion or irritation or doubt, but to follow the path of common sense and to meet cheerfully whatever comes to us out of the past. The teaching of Manu is still the teaching of Theosophy: bind up the wounds, kill the poisonous serpent and the man-eating tiger, deal directly with the ill-tempered child, do what can be done about the evil laws on vaccination and the use of serums, remembering always that real work is done on the plane of causes, where must be built a future free from all these evil effects. Every theosophist needs to think of himself as one who has a knowledge lacking to most. He should not, therefore, spend his energies in merely palliative work. Let the good people who have not learned of the plane of real causes do "the clearing up of slums and the fighting for peace." Many are happy to take up arms against an obvious foe. And many do. Few there are who sense the power for good to humanity in following the inner invisible path, practicing the doctrine of harmlessness.

Bee-keepers know that one who has no fear can handle bees without being stung. The same law applies on all planes, and hatred, fear, dislike and self-righteousness become actual emanations which

travel out and bring home "seven devils worse than themselves." Neither to seek out nor to step aside from foolishness or evil, but to attempt to understand both, as well as goodness and happiness, from the viewpoint of causes—this is the theosophists' path.

Is it good practice to use an alarm-clock for waking? Is it less of a shock to be wakened by an alarm-clock regularly in the morning than at an unusual hour of the night?

(*a*) Early in Theosophy one learns the fundamental law of cause and effect, of responsibility and self-reliance. From observation of our own nature and surroundings, we recognize the definite plan and order among things. We realize that to be successful and happy, to live healthy and useful lives, it is necessary to make self-reliance the spring of all our actions.

The writer does not intend to say that an alarm clock will have a drastic effect upon the character of an individual, but it stands to reason that when an alarm clock is used, a regular and extremely important cycle of the body is being abruptly and prematurely ended, and that we are placing one of our responsibilities on something outside ourselves. As the cause of all our woes is in the little things, it behooves us to start a new cycle of a healthier and more responsible life.

As to the second part of the question, it is obvious that one accustomed to a regular awakening in the morning, by an alarm clock or not, would be more susceptible to a shock at an unusual hour of the night.

(*b*) The use of an alarm-clock is characteristic of the universal tendency of the age to depend upon external stimuli. Man's ignorance of his true nature grows with his dependence on outward things. Man depends upon a calendar to remind him of the approach of the winter solstice, an event to which the whole of nature responds without an alarm or notice of any kind. The salesman needs "pep" talks to stimulate him to increased effort. One of the arguments advanced for our competitive economic system is that external pressure makes a man work harder. The church-goer depends upon his priest or minister to point out religious duties. And sometimes even theosophists wait for some enthusiastic speaker to energize them to work for the Cause. Nations hope for salvation from some leader, and humanity as a whole waits until conditions become literally unbearable before beginning to inquire about the realities of life.

This universal tendency of the age follows the man into the after-death states. The majority of men are stirred from the blissful

Devachanic state by unpaid debts and unfinished business which draw them back to earth life. It is said that even advanced students who desire to return to help the race are not strong enough to overcome the delusions of Devachan and so must be aroused by the Elder Brothers.

Men rely on external conditions because they have succumbed to the pernicious belief that man is inherently weak and sinful. They have no conviction of their ability to energize themselves and take the initiative. Why does an individual before retiring set an alarm-clock? He is afraid he will not wake up on time. He is ignorant of the power of the true Self within, the Eternal Watcher, to awaken him at the right time. This use of an alarm-clock implies that one thinks the Real Man has been *asleep,* and needs *waking up!*

In addition to increasing the race tendency to rely on outward things, what effect on the individual might such a practice have? Theosophy teaches that each night the Ego passes from waking life, through the dreaming state, into the state of deep sleep (deep sleep of the body), where, it is said, the Ego becomes a God. The return is by the same route. All this, of course, is a gradual process. Obviously, the ringing of an alarm causes the man to awake on this plane suddenly, unnaturally. His first thoughts are confused and disturbed instead of being concerned with the knowledge which may have been brought through from higher planes. There is little opportunity to benefit from the deep sleep state. What kind of keynote must such a practice strike for the day?

To be shocked into waking life at an unusual hour of the night is obviously worse than being called by an alarm in the morning. The ancients recognized the danger of being rudely awakened at any time. Thus the *Upanishads:* "Let none awake him that sleeps; for he is hard to heal if the soul returns not to him." Mr. Judge said that when you approach a sleeping person with the idea of awakening him, your thought has already reached the Ego before you speak. He said also that "the idea that the real man, the Ego, is always conscious on some plane is seldom in the least apprehended by the modern physiologist."

What course then should be pursued if we have been accustomed to using an alarm-clock or to depending upon others to wake us up at the right time? One could begin with the attempt to realize that the true man never sleeps, is always self-conscious and has the ability to rouse the body at the right time. The Real Self will wake the one who relies upon his egoic nature and, before going to sleep, *wills* to get up at a certain time.

In the modern view, philosophy is regarded as "progressive," as an evolution from simple beginnings, one form of philosophy growing out of another. What does Theosophy teach about this?

Theosophy teaches that there is but one Truth, one real philosophy, which includes "the knowledge of the laws which govern the evolution of the physical, astral, psychical, and intellectual constituents of nature and of man." This philosophy is as old as man and is periodically re-presented to the world by Great Teachers such as Buddha, Confucius, Jesus, Pythagoras, Plato, and Plotinus, and others. These philosophers all taught the same principles of life, and their work cannot be improved upon by students. With real Teachers, philosophy, science, and religion were and are one.

The philosopher of today works in a field regarded as quite distinct from science and religion, and within that field he is usually a "specialist"—either a rationalist, mystic, empiric, idealist, or realist, etc. How far have such "philosophers" progressed from the philosophy of ancient Greece, which sought to make man "the spectator of all times and existences"? The very vanity which allows modern philosophers to suppose they have advanced causes them to cast aside the wisdom of ancient India and Egypt. The ancients, they say, based their conceptions on "myths"—hardly a "reliable" ground for philosophy. But as H. P. Blavatsky pointed out, "Myths are fables just in proportion as we misunderstand them; truths in proportion as they are once understood." The cosmology of the Greeks is thought naive and childish as compared with modern thought. But the moderns do not understand that the four elements —fire, water, earth, and air—symbolize the four aspects of primordial matter, which we name physical energy, and the liquid, solid and gaseous states. Nor do our modern philosophers understand that noblest of precepts, "Know thyself."

Philosophies are indeed products of their age, of their environment. Present western metaphysics, an off-shoot of nineteenth century materialism, has fallen far short of the one true philosophy.

ON TRANSMIGRATION

We support life by the death of others.

In dead matter there remains insensible life, which on becoming re-united to the stomachs of the living resumes the life of the senses and of the intellect. —LEONARDO DA VINCI.

ON "READING THE SCRIPTURES"

KRISHNA in *Bhagavad-Gita,* as other Teachers in other times, advises his Disciple to be "diligent in reading the scriptures." But are the scriptures, and is their reading, only what and as we imagine them to be in our own diligence—whatever its degree?

All use of our senses, of our minds, of our power of perception generally, no matter toward what subject or object directed—is not all this the reading of something inscribed? From this point of view whatever we perceive is a scripture, a scripture sacred or profane according to our reading and rendition.

What is read by the senses spells only sensation, but sensation itself becomes a scripture to the powers we call memory, imagination, discrimination, volition, determination. Each of these is likewise a gravure which may be read, and the reading produces a fresh writing on the tablets of our nature, a scripture of our own. Whatever we do, whatever we think, or feel, or choose, every expression of every kind, inscribes two or more scriptures. One of these is on ourselves, the other on the recipient of our expression. Our every impression, however fleeting or superficial, is in like manner a reading and a record of scripture. Our whole existence, here or elsewhere, is not to be described, read, understood, in the terms of religion, of science, philosophy, or any other concrete and formalized alphabet or words, if we are truly to face the fact of our own being and nature and that of all others. All manifested nature is a scripture already written, being re-written continuously. That which is written before our gaze by those now gone to other spheres merely represents their rendition of earlier scriptures. That which we ourselves are busily re-writing will in turn become the scripture of those following in our wake.

Every experience of every kind becomes instantly a scripture which we and others will read and re-read, and in so doing try to understand. As we understand, our eye will be able to read more and deeper meanings invisible to the organs of sense. As we convert understanding into wisdom we become writers and readers to whom "all Nature is a consecrated place." Then, indeed—which means *in deeds*—we "write and indite, upon everything movable and immovable" the Eternal Verities, so that "he who runs may read," if only in little, the sacred scroll.

THE PERSPECTIVE OF REINCARNATION

WHY do some people object to the idea of reincarnation? Religious beliefs inculcated in childhood should not prevent the idea from receiving as much consideration as any other explanation of man's presence here. A little thought given to the common experience of every man should show that there are, in fact, no real objections, and that what seem so are only unthinking prejudices.

Everything is in a constant state of change. Everyone knows this because his experience tells him that no *form* is permanent. This is so self-evident that even a materialist should see that life is constantly being re-embodied. Yet on every hand we observe the attempt to explain life—the only permanent thing we know—as the product of form, of all things the most changeable.

If we ask ourselves whether or not we can *prove* that Consciousness is the product of form, we find that all the evidence points in the opposite direction; that, in fact, form must be the product of Consciousness. We find plants adapting themselves to their environment, minerals changing their structure according to conditions of pressure, temperature, etc. Even the hypothetical "genes" of the biochemist react to environment, becoming "dominant" or "recessive." We see that our own physical form is an instrument through which we contact other embodied beings, and as such is certainly inferior to the perceiving Consciousness which animates it.

How could we possibly arrive at any other conclusion? Is it because the body so effectively modifies the perception and the operations of Consciousness? This is certainly the fact, but one which in no way conflicts with the principle that whatever Consciousness is, it cannot be the *product* of its form. Broadly speaking, reincarnation is the doctrine of the periodical re-embodiment of Consciousness, the form expressing the acquired intelligence.

Law is usually considered as some kind of prohibitory regulation imposed upon our actions from without. The true conception is that Law is action producing results. Why should it be difficult to see that forms are the result of thought—the action of Consciousness? A rational explanation for the variety of forms we see is thus provided, showing how they limit the modes of Consciousness, just as every action is a limitation of the actor. Man, of course, as we know him, is not a simple form of Consciousness; he is a compound of several principles of perception, and therein rests the great difficulty of those who persist in regarding him as of the same nature as

the lower orders of being. In each man there are faculties which transcend all powers of the lower kingdoms. The feeling of compassion, the altruistic motive, the voice of conscience, creative imagination, reminiscence, and flashes of genius—all are faculties unaccounted for in the view that consciousness is developed by form. Where do these qualities come from? Man must have existed prior to the present personality—have a being apart from the mere animal body—or else we must believe that results can arise without causes.

The mechanical theory of physical heredity does not explain the presence of these powers in man. In this case the whole *is* greater than the sum of its *visible* parts. The true explanation is the Theosophical doctrine of Reincarnation and Karma: that man is essentially dual, consisting of a self-conscious Ego and a congeries of sensitive, intelligent lives which the real man periodically informs and works through. These lives collectively form the personality, the animal consciousness, which is organized anew at each birth, disintegrates at each physical death, while the self-conscious Ego continues through an immense cycle of metempsychoses, striving by individual effort to reach conscious immortality here in a body.

The higher faculties possessed by man grow with the experience of the Ego in numerous personalities; they emerge now and then in fitful gleams, unable to shine in all their glory because the very form elaborated for their expression has been coarsened and made impermeable by human ignorance and a denial of the God within.

"Karma" means the law of action, and in it we see a commonsense explanation of the inequalities of human life. It is the doctrine of the responsibility of the immortal Soul, which periodically reaps the effects of its own actions in a vehicle reflecting the results of those actions. All the time the Ego gains in experience and knowledge. The purpose of life is forever beyond those who think that consciousness has arisen in and from matter. The perspective of Reincarnation is needed as a basis for understanding the numberless contradictions and paradoxes which each one encounters from the cradle to the grave. Life is meaningless without reincarnation.

There is no department of life left out of this conception, no waste "which in a mysterious way is to be disposed of or done away with in some remote dust-heap of nature." The lower lives, through and in which the higher Consciousness of man works, gain therefrom an impulse to a higher degree of being on their own account. "All is soul and spirit ever evolving under the rule of law which is inherent in the whole." Forms, and, therefore, all environment, are

but the evanescent by-products of this evolution. This is the perspective of Reincarnation.

What is life's purpose? What else but to add to *Soul-Wisdom*. We frequently confuse wisdom with "knowledge"—knowledge of *things*. But another kind of wisdom inheres in Soul. From the perception of diversity, say the old books, arises the conception of unity. Soul-wisdom is Self-knowledge, and in the vast panorama which the doctrine of Reincarnation and Karma reveals, we can see that the pilgrim Soul reaps the harvest of numberless incarnations in a growing knowledge of itself.

THEOSOPHY OF THE SIXTEENTH CENTURY

Matter is in a constant state of fleet. No body is today what it was yesterday. This motion is nothing more than the outer appearance of the soul in all things. In all things, even the smallest, is an indwelling soul, which gives it power of thinking, and sensation, and the desire to strive and maintain that which is most useful to it and to the whole.

* * *

The soul is in the body as a pilot in the ship, and in so far as the pilot moves together with the ship he is a part of it, but considered in his position as governor and mover is not part but the distinct and efficient cause. So the soul of the universe in so far as it animates and informs is an intrinsic and formal part of it, but in so far as it directs and governs, is not part, is not a principle but a cause.

* * *

In every organism, even in the smallest, is the World-Mind present, but in no one organism entirely. If a man places his limited ideas above or apart from the world-idea, or if he subjugates to his own desires the welfare of the whole, then evil arises. On the other hand, when the will of an individual yields to the welfare of the whole, good follows. —GIORDANO BRUNO.

PIONEERS

EVERY advance in civilization, whether the penetration of an unknown land, the erection of a new frontier in the domain of knowledge, or a pointing of the way to a new order of ages, has been the work of pioneers. A pioneer is usually thought of as one who goes into the wilderness, preparing the way for others to follow. Physical prowess and courage have always had many ardent admirers, as witness in our day the popularity of pioneers in the field of aviation. Of far greater importance, however, are the pioneers in the realms of mind and spirit. Such seldom seek or receive popular acclaim, and even knowing that theirs will be a crown of thorns, they follow their vision without turning.

H. T. Buckle in his *History of Civilization* seems to have sensed the hidden springs of inspiration of this sort of pioneer. In his words:

> Owing to circumstances still unknown, there appear, from time to time great thinkers, who, devoting their lives to a single purpose, are able to anticipate the progress of mankind, and to produce a religion or philosophy, by which important effects are eventually brought about. . . . Every science and every creed has had its martyrs; . . . According to the ordinary course of affairs, a few generations pass away, and then there comes a period, when these very truths are looked upon as commonplace facts; and a little later, there comes another period, in which they are declared to be necessary, and even the dullest intellect wonders how they could ever have been denied.

Every advance in the direction of the liberation and expansion of the human mind and soul has been due to the work and the sacrifice of those few liberated spirits who have recognized where humanity's real progress lies. They never claim to have shown an altogether unknown way, but merely to have pointed out again that which was lost and forgotten. A pioneer is but a rediscoverer. Buckle observes that after a few generations the truths of the "new" religion, philosophy or creed are looked upon as commonplace facts. Had he been a Theosophist, he would have known that which he only sensed: every great philosophy, religion or creed was and is ever the same in essence and in substance, the variation being only in form and mode of expression.

Theosophy teaches that such pioneers are not accidents. They come under cyclic law to play the leading roles in the ever recurring drama of evolution. Whenever the path of spiritual progression

becomes obscured by ignorance and materialism—whether of religion or science—they come to show once more the way. Upheaval is the accompanying shadow of the work of reconstruction. The opposition experienced by pioneers of the Wisdom-Religion arises from the fact that men cling desperately to the old forms from which truth has long departed.

The concluding paragraph of Part I of Volume I of *The Secret Doctrine* shows what the pioneers of the modern Theosophical Movement gladly faced to give an ungrateful humanity the truth about its origin, destiny and final liberation:

> But old, and time-honored errors—such as become with every day more glaring and self-evident—stand arrayed in battle-order now, as they did then. Marshalled by blind conservatism, conceit and prejudice, they are constantly on the watch, ready to strangle every truth, which, awakening from its age-long sleep, happens to knock for admission. Such has been the case ever since man became an animal. That this proves in every case *moral death* to the revealers, who bring to light any of these old, old truths, is as certain as that it give LIFE and REGENERATION to those who are fit to profit even by the little that is now revealed to them.

One of the Paramitas of perfection—the transcendental virtues enumerated in *The Voice of the Silence*—is VIRYA, "the dauntless energy that fights its way to the supernal TRUTH, out of the mire of lies terrestrial." This virtue is the motive power of every spiritual pioneer. In Occultism there is no such thing as separative ownership. To possess anything carries with it an obligation of sharing it with all others. The application of this Law to Divine Knowledge and Truth makes of their possessor a Warrior as well as a Philanthropist.

THE SECRET DOCTRINE

These two volumes only constitute the work of a pioneer who has forced his way into the well-nigh impenetrable jungle of the virgin forests of the Land of the Occult. A commencement has been made to fell and uproot the deadly upas trees of superstition, prejudice, and conceited ignorance, so that these two volumes should form for the student a fitting prelude for Volumes III and IV.—H.P.B.

ON THE LOOKOUT

Notes on Sound

Sound as an agent of destruction is well known in western science. The shattering of window panes by mighty vibrations which an explosion sets going is a common phenomenon. A more subtle operation of the same principle is exhibited in the fact that a delicate drinking glass can be reduced to fragments by sounding its own fundamental note and then increasing the pitch slightly. Motion picture technicians report that sound production in the studio is sometimes an occasion for catastrophe. In one instance the powerful tones of an orchestra broke many of the small panes of glass in a chandelier which was part of the set.

The use of sound for constructive and beneficent purposes, however, was a science well known to the ancients, and here and there we find stray bits of that knowledge renascent in modern practice. The Egyptians knew well the effect of musical harmony and its influence on the human spirit. According to *Isis Unveiled,* "Music was used in the Healing Department of the temples for the cure of nervous disorders." (I, 544.) Wilson Chamberlain, describing the treatment of the insane in some of the progressive institutions of the United States, shows how modern physicians have recognized the value of both sound and color in psychotherapy. (*Survey Graphic,* April.) Mental illness, he says, is treated with soothing color schemes:

> Blue is the favorite color. The walls are soundproofed; soft music is played on a phonograph. Another innovation in one or two hospitals is a "disturbed" room and this is not a padded cell. The restraint is again provided by color, deep magenta. The advantage here is that three or four violent cases can be calmed down simultaneously. In fact the deep reddish hue produces such drowsiness that the accompanying attendant has to wear neutralizing glasses to keep from falling asleep.

"C" Has Lifting Power

In this case the knowledge of the healthful influence of color is more thorough than the understanding of sound. In another field, however, astonishing uses of sound are being made. The Los Angeles *Times* (April 24) reports the application of a "sound-

beam" to practical problems in much the same way that a ray of light is used in connection with a photo-electric cell. The inventor of this process, W. F. Alder of Altadena, Calif., also claims that the note C has definite lifting power. According to the account:

> The apparatus by which the physicist raises weights with sound is simple. Any relatively loud sound, including the human voice, was effective to some extent, although the most lifting work appeared to be accomplished when a natural C note was sounded continuously by a special phonograph through a radio speaker.

Perhaps Mr. Alder has hit upon one of the secrets which made possible the building of the pyramids! Other recent applications of sound include the dissipation of foggy fumes in chimneys by means of a hissing electric whistle. The curd-tension or "hardness" of milk can be altered by passing it through a chamber one wall of which is a metallic diaphragm in rapid vibration. This sets up compressional sonic waves which homogenize the milk, making it more digestible. (New York *Times,* March 6.)

THE OCCULT RATIONALE

Sound, as we know, is an atmospheric vibration, and "Vibrations," in the terminology of Occultism, means *atoms.* Thus the vibratory motion behind the subjective experience we call sound is in reality the common denominator of every manifested form that exists in nature. Atmosphere, or "air," in the words of the teaching, "is simply differentiated and compounded ether," having certain special functions on this plane. Space, or *Akasa,* which is the noumenon of Ether, is said in the Anugîtâ to have one quality—*sound,* and this, in turn, has seven "qualities." These, says H. P. B., are the seven notes of the scale. (See *S. D.* I, 534, 633.) She says further:

> The waves and undulations of Science are all produced by atoms propelling their molecules into activity *from within.* Atoms fill the immensity of space, and by their continuous vibration *are* that MOTION which keeps the wheels of life perpetually going. It is that inner work that produces the natural phenomena called the correlation of Forces. Only, at the origin of every such "force," there stands the *conscious* guiding noumenon thereof—Angel or God, Spirit or Demon—ruling powers, yet the same.

It now becomes evident how sound is able to produce such remarkable effects in gross matter. The reason is that vibration, when set in motion with knowledge, is able to reach within the atom and cause the internal correlations which bring about changes of polarity, form, etc. One application of this power is described in an

article on Hypnotism by H. P. B. (See THEOSOPHY, III, 259.) There she speaks of the transmission of a "something" from the operator to the subject—a fluid—"the 'fluid' being a correlation of *atoms* on a higher plane and a descent to this lower one in the shape of impalpable and invisible plastic substances, generated and directed by the potential Will."

SERUMS AND CANCER

Investigation of the ten deaths which resulted from serum treatment of cancer at the hands of an Orlando, Fla., physician has laid bare the fact that the preparation used in this treatment was distributed free for "experimental purposes" by a Philadelphia concern. (Tampa *Tribune,* April 6.) This and a similar serum have been provided to some 375 doctors throughout the world, according to Dr. T. A. Neale, in whose clinic the victims were treated, and in his opinion only the particular bottle of serum he used was "contaminated." (*Tribune,* April 2.) He said that 10,000 injections had been given through the clinic in two and a half years, "with remarkable success and with no previous ill effects." Dr. W. T. Harrison, chief of the biologic division of the National Institute of Health, said that tetanus germs had defiled the serum during the development of the culture, and as a result the patients died of lock-jaw, suffering great pains and violent convulsions before expiring.

COMMON RESPONSIBILITY

And now, whose "fault" is it? Apparently all the parties concerned have been exonerated of any "intentional" guilt—except, of course, the dead. Indeed, from the point of view of Karma, the victims of this wholesale crime against nature may be regarded as the most fortunate of all, who have balanced an account and will return to start afresh. Just as guilty as any physician—who is bound by oath to do everything within his power to save and perpetuate physical life; made frantic by the piteous appeals of countless sufferers—just as responsible as the makers and purveyors of serums, is the great public, the masses who go through life welcoming the supervision of medical authorities, complacent in their ignorance of and blind belief in "modern scientific methods." On this subject we may read the words of Dr. James Ewing, director of the Memorial Hospital, New York, taken from an address before the National Academy of Sciences in Washington. (*Science,* April 25.) According to this leading cancer authority,

> . . . the present status of public interest in cancer has now reached a stage of emotional excitement, at times bordering on hysteria, encouraging impatient demands for progress and tending to hastily considered programs and projects, which if they are not wisely chosen may lead to bitter disappointment and end in general public distrust.
>
> Many experienced observers believe that it is time to inquire critically whether the public interest in cancer is intelligent and is being directed along sound lines or whether it is largely emotional and uncritical, whether the resources that are being poured into this field with increasing liberality are well controlled or largely wasted, and whether the medical profession is wisely organized for its work, or comparatively disorganized as some critics assert, and whether the present state of knowledge of cancer and of the sciences on which that knowledge depends justifies the large hopes and urgent demands for sensational progress which the public are now indulging.

THE "EMOTIONAL" PUBLIC

Study of the propaganda released by the various agencies advocating treatment by inoculation of animal serums might show Dr. Ewing one of the reasons why the public is uncritical and emotional on the subject of relief from disease, whether cancer or any other affliction. Indeed, the supposition that *"directed"* public interest can be anything else than "uncritical" reveals his fundamental misunderstanding of what words like "critical" and "impartial" mean. Sound criticism must have available the facts, as well as the inferences drawn from hypothetical interpretations of those facts, and, in this case, would require a thorough-going analysis of the whole mechanistic basis of modern medicine. Dr. Ewing has nevertheless provided us with a clear statement of how little is known, even by doctors themselves, of the real nature of cancer:

> The general public, a large proportion of the medical profession and some scientific men believe that cancer is a single disease like syphilis or tuberculosis, and that its control involves much the same methods. What the public wants is a cure for disseminated cancer and it is assumed that this cure will follow the discovery of the so-called "cause of cancer." These notions are erroneous. Cancer is not a single disease, but a great group of diseases dependent on a universal property of animal cells. The causes of malignant growth include all the classes of forces known in nature, and the malignant growth process in cancer is as obscure as the nature of growth itself. Even if the nature of the cancer process were fully explained, there is no assurance

> that such knowledge would give us control of the process. General pathologists will hesitate to concede that a disease which has spread over many organs and systems of the body, producing serious structural changes, can be arrested and the body restored to a serviceable condition even if life be prolonged. Thus the main bases of the public hopes about cancer are unsubstantial or false, and until they are replaced with sounder ideas, the public will mislead itself.

"Specific" Remedies

Attempts to attribute cancer to a specific virus or group of viruses are still in the speculative stage, and the evidence that has been produced to support this theory is subject to the basic criticism that it is derived from *animal* experimentation. Whether the supposed virus is an alien element or a product belonging to the infected organism remains undetermined. In the light of these facts, the use of serums in cancer treatment appears indefensible, even from the standpoint of orthodox medicine. The view expressed in a recent authoritative work, *Agents of Disease and Host Resistance,* edited by F. F. Gay, of the Columbia College of Physicians and Surgeons (1935), should make this clear:

> In sharp contrast to former times, . . . when a variety of diseases were treated with a serum in search for a potent remedy after other means had failed, a sound scepticism has now taken the place of the over-enthusiasm characteristic of that early period. As a result, the pendulum has swung back so far that the routine use of serum today is largely limited to diseases in which evidence of definite promise has emerged from laboratory study of the experimental infection. The parallelism between experimental and clinical results in many cases is a complete one; in other cases certain distinguishing features seriously handicap a fruitful comparison and evaluation. Thus, the pathological character of the experimental infection *may be significantly at variance with the type of spontaneous human disease.* (Claus W. Jungeblut; italics ours.)

Hidden Causes

Let us consider some more of Dr. Ewing's statements. Of the lymphosarcoma group of cancer diseases, he says:

> This is a comparatively frequent, very fatal, local or general disease of the lymphatic system. It is probably of infectious origin and essentially inflammatory nature, but often exhibits neoplastic properties, because of which it is classed with cancer.

> . . . Regarding its causation, essential nature and fundamental properties practically nothing is known, diagnosis is difficult and treatment ineffective.

He reviews the various theories as to the cause of cancer, showing that the great body of experimental data that has been accumulated "has steadily led to the conclusion that the forces responsible for malignant growth are inherent in the cell and that the problem of cancer is essentially that of normal growth." The secret of "normal growth," theosophists know, lies with the astral body, the principle of form in the human organism. Dr. Ewing cites the discovery by the German Warburg that "cancer cells have lost the capacity to appropriate oxygen and obtain energy mainly by a fermentative metabolism with the production of great quantities of lactic acid." In this connection read H.P.B.'s discussion of Pasteur's theory of Aerobes—"Organic cells are endowed with a vital potency that does not cease its activity with the cessation of a current of Oxygen towards them. . ." (*S.D.* I, 249 fn.), and the discussion of the "fiery lives" later on: "the cells of the organs, when they do not find sufficient oxygen for themselves, adapt themselves to that condition and form *ferments,* which, by absorbing oxygen from substances coming in contact with them, ruin the latter." (I, 263 fn.)

VIRUSES A "CELL PRODUCT"?

That cancer is produced by a variety of coal tar compounds closely related to natural products of the body such as the sterols, the bile acids and the sex hormones suggests to Dr. Ewing that these elements native to the human organism may undergo changes which thereupon bring on cancer. "That such changes in normal animal secretions actually occur in the body is not known, but it is probable that the body possesses mechanisms capable of inducing them." A large part of the cancer world, he says, is engaged in the study of chemical agents as causes of cancer, a line of research which seems sharply contrasted with the virus theory. However—"if the viruses should prove to be only a peculiar form of cell product, the two fields may eventually merge." Compare this with the *Secret Doctrine* statement:

> We are taught that every physiological change, in addition to pathological phenomena; diseases—nay, life itself—or rather the objective phenomena of life, produced by certain conditions and changes in the tissues of the body which allow and force life to act in that body; that all this is due to those unseen CREATORS and DESTROYERS that are called in such a loose and general way, microbes. (I, 262.)

Outlook Pessimistic

Dr. Ewing soberly concludes:

> Habits of moderation in eating and living and the cultivation of a certain fastidiousness about one's person are wise resolves if one wishes to avoid cancer. This philosophy is quite appropriate for the modern man, woman and child, for there is every indication that cancer will long continue the most frequent, the most lethal and paradoxically the most curable major cause of death.

By "most curable" Dr. Ewing seems to mean "most avoidable," for he asserts that the avoidance of cancer-forming habits and accepting "adequate treatment as early as possible will always remain the only effective protection." About the only treatments of orthodox recognition at the present time are surgery and radiation, which, according to the statistical studies of Dr. Frederick L. Hoffman, account for no more than 5 per cent of the "cures." (New York *Times,* Aug. 16, 1936.) The real cause of cancer must be sought in the obliquity of intellect and moral nature which characterizes modern life, and in the grossly materialistic theories of medicine epitomized by serum therapy, the spread of which has been significantly concurrent with the depredations of cancer. Since 1900 this terrible scourge has moved from seventh to second place among the causes of death in the United States. We seem to have exchanged death from infectious diseases for a more horrible end. Dr. A. L. Kroeber, of the University of California, discusses the causes of cancer incidence in his *Anthropology* (1933):

Cancer and Civilization

> Wherever . . . a public is medically educated, and typhoid, smallpox, diphtheria, tuberculosis claim fewer victims, the proportion of those dying of cancer, nephritis, heart disease, increases. The alarm sometimes felt at the modern "increase" of cancer is therefore unfounded, because it is perhaps mainly apparent. If a larger percentage of the population each year died of old age, it would be a sign that sanitation and medicine were increasingly effective: evidence that more people lived to become old, not that age debility was spreading.
>
> Consequently, a high degree of modern civilization must tend to raise the cancer rate; and any group of people will seem relatively immune from cancer in proportion as they remain removed from attaining to this civilization.

Dr. Kroeber implies that if persons denied the "advantages" of civilization were to live longer they would die of cancer. But should

this unlikely supposition be true, it would not explain why the mortality rate of cancer among younger persons continues to rise: for the age group 45-54, from 139 per 100,000 in 1900, to 186 in 1929. Not until modern medicine turns to the psychological and moral therapeutics of the ancients will the modern world learn the cause and cure of any or all disease—

> As Patanjali put it ages ago, in mind lie planted all seeds with self-reproductive power inherent in them, only waiting for time and circumstances to sprout again. Here are the causes for our diseases. Product of thought truly, but thought long finished and now transformed into cause beyond our present thought. Lying like tigers by the edge of the jungle's pool ready to spring when the hour arrives, they may come forward accompanied by counter-actions due to other causes, or they may come alone.

FOSSIL MEN IN PALESTINE

In a cave in Mount Carmel, Palestine, an archaeological expedition has discovered the fossil bones of ten human beings, three of them complete skeletons (New York *Times,* March 6). According to Sir Arthur Keith, these bones make it possible to trace the history of man for at least one hundred thousand years. The strata began, he said, when man was at the early age of stone culture, and leave off at about the time set for Abraham. The latter, according to *The Secret Doctrine,* is symbolic of the fact that the Jews "are a tribe descended from the Tchandalas of India, the outcasts, many of them ex-Brahmins, who sought refuge in Chaldea, in Scinde, and Aria (Iran), and were truly born from their father A-bram (No Brahmin) some 8,000 B. C." (II, 200). Who were these early Palestinians, of whom some of the early representatives, according to Sir Arthur, were "chinless as chimpanzees"?

> But who were the *Nephilim* of Genesis vi. 4? There were Paleolithic and Neolithic men in Palestine ages before the events recorded in the book of the Beginnings. The theological tradition identifies these Nephilim with hairy men or Satyrs, the latter being mythical in the Fifth Race and the former historical in both the Fourth and Fifth Races. We have stated elsewhere what the prototypes of these Satyrs were, and have spoken of the bestiality of the early and later Atlantean race. What is the meaning of Poseidon's amours under such a variety of *animal* forms? He became a dolphin to win Amphitrite; a horse, to seduce Ceres; a ram, to deceive Theophane, etc., etc. Poseidon is not only the personation of the Spirit and Race of Atlantis, but also of the vices of these giants. Gesenius and others devote an enormous space to the meaning of the word *Nephilim* and

> explain very little. But Esoteric records show these hairy creatures to be the last descendants of those Lemuro-Atlantean races, which begot children on female animals, of species now long extinct; thus producing *dumb* men, "monsters," as the Stanzas have it. (*S. D.* II, 775.)

"Care of the Dead"

Later remains, Sir Arthur thinks, may represent a race of early Europeans. The care of the dead has been considered by scholars one of the marks of civilization, and this civilization seemed to be well on the way, as the condition of the skeletons found attested. The men were tall, ranging from five feet eight inches to five feet eleven. The women, on the other hand, were short, varying from five feet to five feet five inches. These "Carmelite" men and women were described as having "bony brows like gorillas, massive jaws, thick, strong necks, brains as big as present-day man's but simpler in convolution pattern, and straight, strong legs and big chests." The bones had been virtually turned into limestone.

It is curious that this "care of the dead" which Sir Arthur regards as a "mark of civilization" is for the Theosophist a sign of decadence. According to H.P.B., *"Cremation was universal* till a comparatively recent period—some 80,000 or 100,000 years ago." (*S. D.* II, 753.) This may account for the fact that practically all the skeletons of great antiquity which have been unearthed represent animal-like species of men—in this case "chinless as chimpanzees." Such tribes belonged to a cycle of descending savagery and were not the ancestors of the present races.

Shades of Cotton Mather

Wide diversity characterizes the growing interest in psychic powers and phenomena as reflected in current press dispatches. In Rochester, Ind., members of eight families recently brought charges of witchcraft against an elderly Indian woman. (Los Angeles *Times,* May 12.) The State's Attorney who received the complaint was amazed to find that the accusers earnestly believed her spells had caused the death of a former police chief of Rochester, and that she was responsible for the serious illness of a young girl. Although the attorney pointed out that the official had died and the girl was suffering from heart disease, the complainants insisted that a formal charge of witchcraft be filed. As this was impossible, there being no statute covering sorcery, the woman was temporarily held as a vagrant and then requested to leave town under penalty of being again arrested if she remained. While black

magic is a fact, we may be thankful that modern scepticism has made it impossible for there to be a repetition of the inquisitorial persecutions of the Dark Ages, or of the Salem reign of terror which occurred in this country only 246 years ago. What is of interest in this incident is the remarkable vitality of belief in magical powers, all scientific dicta to the contrary.

A MODERN MIRACLE

While not officially sponsored by the Catholic Church, the marvels displayed by Therese Neumann, a woman of forty living in Konnersreuth, Germany, have attracted thousands of pilgrims to her home. (New York *World-Telegram,* March 2.) After lying six years in helpless agony, blind, deaf, dumb, the result of a spinal injury received when she was twenty, on May 17, 1925 this woman saw "a great light," and suddenly she could see and walk. The day of her recovery was the anniversary of the canonization of St. Therese. In the following year she began to have visions, and on Easter Friday, during an ecstatic trance, she developed the stigmata of the crucifixion, blood coming from her hands, feet and eyes. The wounds, which became permanent, are red marks the size of a nickel on the palms, and back of her hands, below her heart and hidden below her hair on the upper forehead. For twelve years, at regular intervals, the "miracle of the stigmata" has taken place. While in her abnormal state Therese experiences visions and acquires strange powers. According to the account:

> Learned men brought to Konnersreuth are said to have verified that while in this state Fraulein Neumann speaks fluently in Aramaic, a long-dead dialect language of ancient Palestine, and also in Latin and Hebrew, languages of which in her normal state she is absolutely ignorant.

EXPLANATIONS—SCIENTIFIC AND THEOSOPHICAL

While the faithful may see in Therese Neumann but another reason to believe that Catholic dogma is of divine origin, to the theosophist her phenomena are a valuable illustration of psychical laws. The ease with which the stigmata of the passion may be produced by hypnotic suggestion is made clear in *Isis Unveiled* (II, 634), and the explanation given by H.P.B. of teratological phenomena would indicate that the wounds displayed by more than one Catholic Saint may be developed by autosuggestion as well. So long ago as 1888 it was known to the medical profession that a "sanguinous perspiration" may be produced by hypnosis. A writer in the English *Journal of Mental Science* of that year (p. 144)

describes the findings of Prof. H. Beaunis of the faculty of medicine at Nancy, who with other witnesses saw a nasal hemorrhage caused by suggestion. It is well established, the writer says, "that in some susceptible persons analogous results follow emotional excitement directed in a certain channel without hypnotism." Arthur Conan Doyle cites a related phenomenon in his *History of Spiritualism*. Charles H. Foster, an American medium, was able to make initials and names appear in blood-red letters on his skin. He was, according to Doyle, a friend of Bulwer-Lytton and became the original of Margrave in *A Strange Story*. As to Fraulein Neumann's capacity to speak ancient languages, similar cases are described in *The Key to Theosophy* (p. 133, orig. ed.). With the paralysis of the personality in trance, the higher powers of the mind are free from the trammels of matter, so that the Ego may exhibit a *quasi* omniscience. Something of the enormous range and mystery of psychic phenomena is indicated by H.P.B. in an article reprinted in THEOSOPHY, IX, 218:

> . . . a medium may know the sources from which the influence comes, or in more explicit terms, *"the nature of the being whose action is transmitted through him,"* or he may not know it. He may be under the influence of his own seventh principle and imagine to be in communication with a personal Jesus Christ, or a Saint; he may be in rapport with the "intellectual" ray of Shakespeare and write Shakespearean poetry, and at the same time imagine that the personal spirit of Shakespeare is writing through him, and the simple fact of his believing this or that, would make his poetry neither better nor worse. He may be influenced by some adept to write a great scientific work and be entirely ignorant of the source of his inspiration, or perhaps imagine that it was the "spirit" of Faraday or Lord Bacon that is writing through him, while all the while he would be acting as a "chela," although ignorant of the fact.

"IN THE NAME OF JUSTICE"

Under this caption the *Atlantic* for June publishes a letter from "A Teacher" in Japan—evidently an American woman. One can scarcely doubt that popular sympathy—in America predominantly and in other lands in varying degrees—is with China in the present conflict. "You cannot indict a whole people" is a well known phrase, but as with so many other truly occult sayings, no more than a phrase to most. During the World War the whole Teutonic race was anathema in the minds of the Allies, at home as in the trenches. Popular feeling is easily aroused, popular sympathy directed in a given channel. Then, alas, its antithesis, popular hatred, auto-

matically flows in the opposite. Americans, like the people of other nations, are all too susceptible to propaganda, bad or good, so that some extracts from the letter of "A Teacher" should be useful:

> For the War Lords who send fleets of planes to bomb defenseless towns, for the Generals who order the wholesale destruction of prisoners, I hold no brief. No one but a devil could. But they are not the common people. And the common people do not know. Much they cannot imagine, it is so far beyond their experience. Still more they are in total ignorance of. I was talking to a country innkeeper a few months ago, and he was telling me how his little town had been robbed of nearly all its young men. I murmured vaguely, "How terrible," whereat he looked at me with the gravely bewildered eyes of a child and remarked, "It is very puzzling. I wonder what it is all about? Can *you* tell me?"
>
> I have not once—and I have talked, in their own tongue, with all ranks from taxi drivers to retired colonels—heard expressed any hatred for China; merely among the common people an ingenuous wonder as to what it is all about, and a pity for the Chinese who "seem such a nice, gentle, pleasant people—if only they would realize how wrong Communism is."

A LESSON FOR THE WEST

The writer shows how every voice raised in opposition or in question is suppressed, commenting:

> Wherefore the thinkers must choose between thinking and not saying, or saying once and being put where they can do so no more, except to reveal the names of "accomplices" under the torture of the thumbscrew or the branding iron, and other things that make one sicken even to imagine.
>
> How, then, can the people—the "little people" who work in factories and shops and offices, or in their homes in city or country—bring pressure to bear? They cannot. And can we blame them?

HENRY FORD ON REINCARNATION

A copyrighted account of an interview with Henry Ford appeared in the Hearst papers for April 27 and 28. Among other things, Mr. Ford said:

> "When I was a young man I, like so many others, was bewildered. I found myself asking the question I asked you—'What are we here for?' I found no answer. Without some answer to that question life is empty, useless.
>
> "Then one day a friend handed me a book—a little book. It is out of print now.

"That little book gave me the answer I was seeking. It changed my whole life. From emptiness and uselessness, it changed my outlook upon life to purpose and meaning.

"I believe that we are here now and will come back again. I believe that we go on from here—to where, I don't know; perhaps in this world, perhaps in some other, perhaps in some form utterly different.

"Of this I *am* sure, however—that we *are* here for a purpose. And that we go on. Mind and memory—they are the eternals.

"And that purpose is to acquire experience. I believe that this experience is acquired by development over a period of cycles.

"That is why I so insist that work is important. Work is the only fruitful experience. Work—accomplishment—is the only satisfying experience."

The "little book" is *A Short View of Great Questions,* by Orlando J. Smith, first published in 1899. It marshalls the commonsense and philosophical arguments for reincarnation, showing the futility of both the theological and the materialistic world-views. Mr. Smith's examination of common human experience leads naturally to a consideration of the Theosophic philosophy—although, indeed, Theosophy is not mentioned at all. Taking into consideration Mr. Ford's expressed opinion of the enormous importance of *A Short View of Great Questions,* one wonders why he has not included its republication in an inexpensive edition as part of his program of philanthropy. Such a course might have had a happier ending than some of his adventures in publishing.

"A Popular History of Witchcraft"

E. P. Dutton & Co. have brought out an American edition of Rev. Montague Summers' *Popular History of Witchcraft,* a photographic reprint of the original London edition by Kegan Paul & Co. The Dutton reproduction is one of twenty-four recent volumes issued by it for "the Occult, Psychic and Mystical Library" of those interested in the subjects dealt with. How many are so interested can be judged by the number and variety of the books pouring from publishing houses which, but a decade or so ago, would have refused to lend their names to even the most serious works on such subjects by the most reputable writers. The Dutton list already published includes three or four reputable works, more which are "not so good," and as to the larger half, the best that can be said of them is that they might conceivably be worse than they actually are. Theosophists, to be just, should temper their misgivings and their scorn at the pour of psychism now rapidly increasing to flood proportions,

by the reflection that the worst, the most misleading, the most fraudulent and dangerous of this literature, is that being propagated in the names of Theosophy, of Rosicrucianism, of Kabalistic and Christian mysticism, of Oriental Yoga.

A Popular History of Witchcraft can scarcely be called a "popular" treatise, for, despite its author's manifest efforts to write down to the level of the average mind, it is still a learned and a serious study as well as condensed history. Exploiters of the public interest in Magic, rather than the public itself, will take notice and capitalize without credit the labors of Mr. Summers, whose other and more erudite works are a mine of facts otherwise inaccessible—facts which bear quite other meanings and applications than the significance given them by the author.

HANDBOOK FOR INQUISITORS

A word as to Mr. Summers will be of interest to all theosophists. He first came into recognition in 1928 by the publication of a careful, annotated, and documented translation of that most dreadful medieval work of 1489, *Malleus Maleficarum*—"The Hammer of Witches." This was followed in 1929 by his *Notes* to E. A. Ashwin's translation of the *Compendium Maleficarum* of 1608; this in 1930 by an *Introduction* and *Notes* accompanying Mr. Ashwin's translation of Nicholas Remy's *Demonolatry* of 1595. All these were in expensive limited editions. Mr. Summers has also just had published in England his translation of *The Confessions of Madeleine Bavent,* 1652, with his *Notes* and *Bibliography.*

All these accounts were written by Catholics whose orthodoxy is beyond doubt. Their sincerity is manifest throughout, as is that of Mr. Summers in his translations, notes and comments, which disclose his own unquestioning conviction that The Inquisition was and is indeed a "*Holy* Office" for suppressing "witches," and other "enemies of the Faith." These deeds and writings are overwhelming if saddening evidence of the truth of H. P. B.'s statement (*S. D.* II, 211): *"Even the students of Occultism . . . find it difficult to draw a line of demarcation between the* Sodales *of the Right Path and those of the Left."*